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life—the eternal life of Jesus and John—the permanent and all-inclusive element in Pauline teaching. To trace the apostolic exposition of the ethical and social implications of this new life is, therefore, to set forth essential Paulinism. But it is also to do something far more important: it is to make easy the process by which apostolic Christianity may be accurately re-expressed in our own day. Paulinism seen through the historical medium of its messianism becomes at once intelligible and, so far as its ethics is concerned, one had almost said, simple.

A Meditation.

Romans 8: 37. “Nay, in all these things we are more than conquerors through him that loved us.”

Not conquerors merely, but more than conquerors. Victory over the bitterest trials of life, and over the mightiest forces of evil that would separate us from Christ's love, and victory to spare. What is the secret of this surplus of conquest? It is a strong confidence, a victorious temper that nothing can overcome, but that can overcome everything. What is the source of this conquering mood? It is nothing else than the reproduction in his disciples of Christ's personal disposition of his own overcoming temper, as when he says: “In the world ye have tribulation; but be of good cheer. I have overcome the world.” Or as when Paul declares: “I can do all things in him that strengtheneth me.” Christ's choicest gift to us is not an external good, but a spirit of triumph over evil, a deep persuasion, a firm expectation that nothing can separate his true followers from his love. For this gift we are encouraged to ask; for Christ who loves us loves best of all to give us himself.

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